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Music in Our Schools.

(Submitted upon request of the Chicago Special Teachers' Conference. Contributed by H. NINNEMANN.)

"Show me the home wherein music dwells, and I shall show you a happy, peaceful, and contented home," says Henry W. Longfellow. P. P. Claxton, Commissioner of Education, Washington, D. C., in an article written 1916 says: "Good music is a vital element in the education of the people, but in our American schools and communities it has been most difficult to obtain." Therefore Americans have long been prone to regard music as something apart from the commonplace events of daily life, and Europeans are inclined to regard Americans as an "unmusical people." The average European is brought up to look at music quite differently. It is to him an expression of life, of life's joys and sorrows, man's longings and imaginings.

Confucius, 500 B. C., says, "Music, sacred tongue of God, I hear thee calling, and I come."

The old Greeks included music in their education. Music was one of the arts presided over by the nine muses. Music entered extensively into every art and science. Dating back to the days of the Reformation our Lutheran Church has been justly termed the singing Church, and, following Luther's example, we Lutherans give music, especially singing, a prominent place in the curriculum of our schools, and we strive to give our pupils the best there is in music. To do this it is therefore,

1. Important to select the right kind of songs.

We, as Lutheran teachers, prepare our children for later years in life with valuable memory gems, amongst others, church hymns.

The material from which to choose is great and comprises: Evening hymns, hymns of praise, hymns of faith and justification, of the Catechism, of cross and comfort, of heaven, etc. Our course of study calls for the memorizing of a number of stanzas from the above mentioned. These are the ones the children should be taught well, well enough that they may be able not only to sing them in school, but also to sing them well while in church, while at work or at play. Besides those contained in our church hymnal we have many songs offered us in our *Liederperlen, Kinderchoere,* Theiss' *Select Songs,* sacred songs, and such songs as will suit the seasons, nature songs, and folk songs.

With a selection from these songs it should be the aim of each teacher to

2. Awaken musical interest through song.

Through song the musical interest has been aroused in many a child. Children like music. A child walking along the street with his father asked this question, "Father, why haven't we such good selections of music at home as we have in school?" Children like the songs learned at school, and will often develop a taste for music. Parents are often at fault in regard to the musical development of their children. They should hear good music and the right kind of music. It is to be regretted that parents do not cooperate more closely with the school in this respect.

3. It is very important that children memorize these songs with the view of retaining them for life.

In order to achieve this it is not sufficient to practise these songs well, but they must be repeated at frequent intervals during the child's school-life, and much attention and time ought to be devoted to individual singing.

Concert recitations are of little value, and the little thus acquired by the individual child is of short duration. But in many schools the song or music period is mostly concert work, and individual work is being neglected. More stress should therefore be laid on individual singing. Few are the pupils who are willing to volunteer for a solo at first, but after several attempts pupils are ready to show their skill, and it is surprising to notice that in nearly every case the child will attempt to sing without the aid of the book. "If a child has a number of songs as his own equipment, the work in music would be justified, and a basis laid for further musical development." (Rapeer.)

4. Learning to use the voice expressively through song.

We often find that a little child will sing a song perfectly. A child of four will be able to sing a melody perfectly with mother singing the alto. It is an art produced with very little conscious technical training. It gives an opportunity for expression, proper tone and phrasing are acquired in song. Children are not conscious of how they do it, yet, following the teacher, their minds are centered on the effect to be produced, and they do it.

This would probably be enough about music in schools unless the child is to be taught to sing from notes. This, no doubt, is taught to a certain measure in all schools.

One other point, however, which is oftentimes slighted is

5. The correlation of music with other branches of study.

a. The correlation with English. There are homely sentiments expressed in many songs like "Old Kentucky Home," and "The Old Oaken Bucket," and with their symbolism of home they are found to have a strong influence upon the emotional development of boys and girls. There is a love of sentiment in all children which should not be ignored.

Our Readers contain many beautiful poems. There are patriotic poems, which gain strength when sung to a fine air. We have poems of our great American authors. Children are often requested to memorize a stanza of these poems. Little difficulty is encountered on the part of the children if they sing these songs. In a late issue of the *Popular Educator* was given one of the old Puritan Psalms. How well will this help fill in the picture of colonial days! There is the "Star-spangled Banner" by Francis Scott Key. These are a few of the many which might be mentioned, and they will often tend to liven up the recitation period.

b. The correlation with geography. Through music every country may be represented, for every country has its own characteristic songs, and it is interesting to note how the songs express the character and emotions of the different nations and races.

c. The correlation with German. Songs in German may be used frequently especially in reading. Our Readers contain many poems which are found in the *Liederperlen*. Have the class sing the poem instead of reading it, and we shall find it an interesting as well as a profitable lesson.

Outside of the regular music period of the school's schedule, an excellent opportunity to enjoy music is offered in the periods

devoted to physical exercise. Make the exercises and games which are primarily intended to develop the bodily health of the children more enjoyable by using music to accompany them. Music makes a double appeal. Its melody appeals to the sense of hearing, while its rhythm appeals to the nervous system of the child. In lower classes where children often show fatigue, little games or exercises accompanied by music, or even a little song will liven up the class. Be careful, however, to keep these games and exercises a real form of play, simple and wholesome, and use them to bring about a happy, not a tired feeling in the children. A great aid for all these drills and exercises accompanied by songs is found in the book prepared by the late Prof. F. Rechlin assisted by Prof. Camann.

Every earnest teacher strives to make the school interesting to the children, so that they derive the highest amount of benefit from every recitation. Let us hope that music will greatly aid in carrying out this principle.

It is said that "Music is the handmaid of religion." It should also be the servant of education.

How to Cure Stuttering in Children.

The cure of stuttering demands training in posture, proper breathing, articulation, phonation, fluency, and thinking. Before beginning such training, it is necessary that the patient's physical condition be looked into, by a thorough medical examination, and any physical defects, especially any lesions of nose and throat, must be carefully treated. Proper posture in standing, walking, and sitting may be acquired by taking a course in physical training in a gymnasium under a good director.

In breathing, learn to inhale quickly and deeply, with the mouth slightly open. Fluent talkers inhale almost exclusively through the open mouth when talking; though, of course, the nose is the proper breathing organ, not the mouth, when at rest. Learn to exhale slowly through the mouth. Learn these things by regular morning and evening practise, while sitting or standing in perfectly erect posture.

1. Say a vowel on the outgoing breath and hold it as long as the breath lasts, without straining. Say it, do not sing it. But let the voice be as musical as possible. Keep the voice soft, not harsh.

2. Say a vowel from two to six times on one breath, with pauses between, short at first, longer as you acquire better control of breathing and voice.

3. Count as far as possible on one breath, — musically, clearly enunciating the numbers distinctly.

4. Say the alphabet as far as possible on one breath, enunciating letters distinctly, yet keeping the voice softly modulated. In all these exercises keep the vocal power in reserve. Always strive to keep your voice soft and low.

5. Say sentences on one breath, gradually trying longer ones as you acquire mastery over breathing and voice modulation.

6. Next say long sentences which require one or more reinforcing inhalations to help out the original breath.

7. Practise singing the scales five minutes every night and morning. Singing songs, alone or with others, is also excellent practise.

8. Study the position of lips, tongue, soft palate, and jaw for the different consonants and vowels, and drill yourself before a mirror in these positions.

9. Let some one go over various pages of a book crossing or blotting out a word every little way. Then practise reading the text and supplying the missing word — reading aloud.

10. Read aloud, from newspaper, book, or magazine, fifteen minutes every day, at first alone, later to one listener. Strive to inflect your voice when reading so that a listener in another room will not know whether you are reading or conversing. This is a difficult art for any one, but it is particularly helpful for a stutterer.

11. Avoid the singsong, or monotone. When you get so that you are able to read rhymes or poetry without falling into singsong, you will no longer stutter.

Dr. William Brady, M. D., published the following article in one of the daily papers: —

Here are the "Commandments of Speech," given by Drs. M. Scripture and E. Jackson, in the *Laryngoscope*, February, 1917: —

1. Say to yourself, "I have no fear, I know I can speak well."
2. Think before you speak, but forget *yourself*.
3. Always speak quietly and calmly, with all the muscles relaxed.
4. Always speak slowly and carefully.
5. Stand or sit quietly and erectly when speaking.

6. Just before speaking, inhale quickly and deeply, with open mouth.
7. Be very careful of the first two words of each sentence; begin slowly and deliberately.
8. Always lengthen and strengthen the principal vowels.
9. Be especially careful to lengthen the short vowels.
10. Be honest with yourself. Do not try to avoid words that you think are difficult.

When possible, it is advisable to take vocal lessons from a rigid master.

One victim of stuttering found that, by speaking through the closed teeth, he could avoid stuttering. This has a psychological explanation: when the attention was kept upon the business of holding the teeth closed, it was kept off the business of speaking, and fluency was the natural result, just as fluency of speech and acuity and clarity of thought are often more manifest when we are in a semiconscious state or dreaming. Do not think of yourself! Forget yourself!

There are certain stutterers whose speech difficulty is clearly due to forced transfer from natural left-handedness, evinced in early childhood, to right-handedness. In numerous instances the stuttering has been permanently cured by encouraging free use of the left hand for fine work like writing. About 3 per cent. of the children are naturally left-handed; comparative measurement of the ulna-plus in both arms will show a slightly greater length in the arm nature intends to train for fine work, and there is some reason to believe that it is injurious to the nervous development of the individual to force a transfer to right-handedness in such cases. The brain center for the control of speech is closely associated with that for the control of fine finger movements in various arts as well as in writing, in the left cerebrum in right-handed persons, in the right cerebrum in left-handed persons. Forced change requires the development of the dormant or inactive brain center. This might be a good thing in some cases of writer's cramp, for example, since it would give rest to the writing center. But some physicians believe that forced change from natural left-handedness in children is a dangerous procedure, and should not be attempted.

W. C. K.

THE hardest duty bravely performed becomes a habit, and tends, in due time, to transform itself into a pleasure. — *Holmes.*

Recitation Plan.

The following recitation plan was published in the *Nord-Illinois-Schulbericht* and may interest the readers of the SCHOOL JOURNAL: —

RECITATION PLAN. (Grades I—VII.)

Time	*Monday*	*Tuesday*	*Wednesday*	*Thursday*	*Friday*
9.00– 9.05	Devot'l Ex.	Devot'l Ex.	Devot'l Ex.	Devot'l Ex.	Devot'l Ex.
9.05– 9.25	Recitation	Recitation	Recitation	Recitation	Recitation
9.25– 9.55	Bible History	Catechism	Bible History	Catechism	Pericopes
9.55–10.05	Bible-reading	Bible-reading	Bible-reading	Bible-reading	Bible-reading
10.05–10.10	Physical Ex.	Physical Ex.	Physical Ex.	Physical Ex.	Physical Ex.
10.10–10.30	Grades 1–3: Reading (G.) Grades 4–7: Lang'ge (G.)	Grades 1–3: Reading (G.) Grades 4–7: Lang'ge (G.)	Grades 1–3: Reading (G.) Grades 4–7: Lang'ge (G.)	Grades 1–3: Reading (G.) Grades 4–7: Lang'ge (G.)	Grades 1–3: Reading (G.) Grades 4–7: Lang'ge (G.)
10.30–10.45	Recess	Recess	Recess	Recess	Recess
10.45–11.35	Arithmetic	Arithmetic	Arithmetic	Arithmetic	Arithmetic
11.35–11.55	Grades 4–7: Reading (E.)	Grades 4–7: Reading (G.)	Grades 4–7: Reading (E.)	Grades 4–7: Reading (G.)	Grades 4–7: Reading (E.)
11.55–12.00	Closing Ex.	Closing Ex.	Closing Ex.	Closing Ex.	Closing Ex.
12.00– 1.00	**Noon**	**Noon**	**Noon**	**Noon**	**Noon**
1.00– 1.05	Opening Ex.	Opening Ex.	Opening Ex.	Opening Ex.	Opening Ex.
1.05– 1.30	Grades 1–3: Reading (E.)	Grades 1–3: Reading (E.)	Grades 1–3: Reading (E.)	Grades 1–3: Reading (E.)	Grades 1–3: Reading (E.)
1.30– 2.00	History	Geography	Civics	History	Geography
2.00– 2.20	Penmanship	Penmanship	Penmanship	Penmanship	Penmanship
2.20– 2.35	Spelling	Spelling	Spelling	Spelling	Spelling
2.35– 2.50	Recess	Recess	Recess	Recess	Recess
2.50– 3.20	Lang'ge (E.)	Lang'ge (E.)	Lang'ge (E.)	Lang'ge (E.)	Lang'ge (E.)
3.20– 3.40	Physiology	Dictat'n (E.)	Physiology	Dictat'n (G.)	Composition
3.40– 3.55	Singing	Grades 1–3: Object L. (G.) Grades 4–7: Drawing	Supervised Study (All Grades)	Grades 1–3: Object L. (E.) Grades 4–7: Drawing	Hymns for the following Sunday
3.55– 4.00	Closing Ex.	Closing Ex.	Closing Ex.	Closing Ex.	Closing Ex.

Remarks and Suggestions. — Features of this plan: Daily Bible-reading, correlated with lessons in Bible History and Catechism; daily Reading periods (English and German) for Grades 1—3; Penmanship and Spelling daily: a Supervised Study period, in which pupils are chiefly to "learn how to study." Grades 4—7 have but three English and two German Reading periods, but other studies require much reading. Spelling, chiefly written. Have pupils exchange and correct papers, except on Friday, but they should know that papers may be called in by the teacher at any time. Busy Work (Seat Work) should be well regulated and controlled: there must be no periods of idleness for any one. Wherever possible, alternate courses! Taboo all dawdling! It is highly profitable to have a complete time schedule (time-table), setting forth in detail periods of recitation and of seat work. — For "Recitation" see *Graded Memory Material for Lutheran Schools*, by H. Voigt, German-English Edition. — Reformation History should be studied during September and October. Time: 3.20—3.40 on Monday, Wednesday, and Friday.

RECITATION PLAN. (Grade I or II or Grades I and II.)

Time	*Monday*	*Tuesday*	*Wednesday*	*Thursday*	*Friday*
9.00– 9.05	Devot'l Ex.	Devot'l Ex.	Devot'l Ex.	Devot'l Ex.	Devot'l Ex.
9.05– 9.25	Recitation	Recitation	Recitation	Recitation	Recitation
9.25– 9.30	Singing	Singing	Singing	Singing	Singing
9.30–10.00	Bible History	Bible History	Catechism	Bible History	B. Hist. Rev.
10.00–10.10	Physical Exercises, Action Songs, and other Recreation.				
10.10–10.30	Group I: Reading Group II: Writing	Group I: Reading Group II: Writing	Group I: Reading Group II: Writing	Group I: Reading Group II: Writing	Group I: Reading Group II: Writing
10.30–10.45	Recess	Recess	Recess	Recess	Recess
10.45–10.55	Study Period	Study Period	Study Period	Study Period	Study Period
10.55–11.15	Group I: Writing Group II: Reading	Group I: Writing Group II: Reading	Group I: Writing Group II: Reading	Group I: Writing Group II: Reading	Group I: Writing Group II: Reading
11.15–11.30	Group II: Numbers Group I: Seat Work	Group II: Numbers Group I: Seat Work	Group II: Numbers Group I: Seat Work	Group II: Numbers Group I: Seat Work	Group II: Numbers Group I: Seat Work
11.30–11.45	Group I: Numbers Group II: Seat Work	Group I: Numbers Group II: Seat Work	Group I: Numbers Group II: Seat Work	Group I: Numbers Group II: Seat Work	Group I: Numbers Group II: Seat Work
11.45–11.55	Drawing	Drawing	Drawing	Drawing	Drawing
11.55–12.00	Closing Ex.	Closing Ex.	Closing Ex.	Closing Ex.	Closing Ex.
12.00– 1.00	**Noon**	**Noon**	**Noon**	**Noon**	**Noon**
1.00– 1.05	Opening Ex.	Opening Ex.	Opening Ex.	Opening Ex.	Opening Ex.
1.05– 1.25	Object Lesson (G. or E.), incl. Nature Study, Hygiene, Sanitation.				
1.25– 1.35	Penmanship (Musc. Mov.)	Penmanship (Musc. Mov.)	Penmanship (Musc. Mov.)	Penmanship (Musc. Mov.)	Penmanship (Musc. Mov.)
1.35– 1.45	Physical Exercises, Action Songs, and other Recreation.				
1.45– 2.00	Group I: Reading Group II: Writing	Group I: Reading Group II: Writing	Group I: Reading Group II: Writing	Group I: Reading Group II: Writing	Group I: Reading Group II: Writing
2.00– 2.15	Group I: Writing Group II: Reading	Group I: Writing Group II: Reading	Group I: Writing Group II: Reading	Group I: Writing Group II: Reading	Group I: Writing Group II: Reading
2.15– 2.30	Recess	Recess	Recess	Recess	Recess
2.30– 2.40	Study Period	Study Period	Study Period	Study Period	Study Period
2.40– 3.00	Arithmetic Review with Group I and II.				
3.00– 3.10	Conversation	Conversation	Conversation	Conversation	Conversation
3.10– 3.25	Singing	Singing	Singing	Singing	Singing
3.25– 3.30	Closing Ex.	Closing Ex.	Closing Ex.	Closing Ex.	Closing Ex.

Notes. — It is much better to supply two short periods than one period of great length. — Provision must be made regularly for study periods and for individual instruction. — German with First Grade after February 1. — Spelling in the Reading period. Introduce Spelling exercises and dictations as soon as practicable. — Object Lessons (100 minutes weekly) and "Conversation" (50 minutes weekly) should prove highly valuable. — "Recitation": *Graded Memory Material*, by H. Voigt, German-English edition.

RECITATION PLAN. (Grade III or IV or Grades III and IV.)

Time	*Monday*	*Tuesday*	*Wednesday*	*Thursday*	*Friday*
9.00– 9.05	Devot'l Ex.	Devot'l Ex.	Devot'l Ex.	Devot'l Ex.	Devot'l Ex.
9.05– 9.25	Recitation	Recitation	Recitation	Recitation	Recitation
9.25– 9.55	Bible History	Catechism	Bible History	Catechism	Bible History
9.55–10.00	Physical Ex.	Physical Ex.	Physical Ex.	Physical Ex.	Physical Ex.
10.00–10.30	Language	Language	Language	Language	Language
10.30–10.45	Recess	Recess	Recess	Recess	Recess
10.45–11.15	Arithmetic	Arithmetic	Arithmetic	Arithmetic	Arithmetic
11.15–11.25	Penmanship	Penmanship	Penmanship	Penmanship	Penmanship
11.25–11.55	Reading	Reading	Reading	Reading	Reading
11.55–12.00	Closing Ex.	Closing Ex.	Closing Ex.	Closing Ex.	Closing Ex.
12.00– 1.00	**Noon**	**Noon**	**Noon**	**Noon**	**Noon**
1.00– 1.05	Opening Ex.	Opening Ex.	Opening Ex.	Opening Ex.	Opening Ex.
1.05– 1.15	Study Period	Study Period	Study Period	Study Period	Study Period
1.15– 1.45	German	German	German	German	German
1.45– 2.00	Spelling	Spelling	Spelling	Spelling	Spelling
2.00– 2.15	Arithmetic (Review)	Arithmetic (Review)	Arithmetic (Review)	Arithmetic (Review)	Arithmetic (Review)
2.15– 2.30	Recess	Recess	Recess	Recess	Recess
2.30– 2.50	Nature Study	History	Nature Study	History	Superv. Study
2.50– 3.10	Sanitat'n and Hygiene	Geography	Supervised Study	Geography	Sanitat'n and Hygiene
3.10– 3.25	Singing	Drawing	Singing	Drawing	Singing
3.25– 3.30	Closing Ex.	Closing Ex.	Closing Ex.	Closing Ex.	Closing Ex.

Notes. — Object Lessons included in Reading and Nature Study. — Arithmetic: *Efficiency;* Language: *Oral and Written English.* A minimum of technical grammar, incidental to the language work; much drill in correct usage; conversation and reproduction, oral and written composition. — History: Short sketches and stories: Columbus, John Smith, Washington, Lincoln, etc.; Thanksgiving Day, Independence Day, Freeing of Slaves, etc.; Martin Luther. — Geography: *Essentials of Geography.* — "Recitation": *Graded Memory Material,* by H. Voigt, German-English Edition.

RECITATION PLAN. (Grade V or VI or Grades V and VI.)

Time	*Monday*	*Tuesday*	*Wednesday*	*Thursday*	*Friday*
9.00– 9.05	Devot'l Ex.	Devot'l Ex.	Devot'l Ex.	Devot'l Ex.	Devot'l Ex.
9.05– 9.25	Recitation	Recitation	Recitation	Recitation	Recitation
9.25– 9.55	Bible History	Catechism	Bible History	Catechism	Bible History
9.55–10.05	Bible-reading	Bible-reading	Bible-reading	Bible-reading	Bible-reading
10.05–10.10	Physical Ex.	Physical Ex.	Physical Ex.	Physical Ex.	Physical Ex.
10.10–10.20	Spelling	Spelling	Spelling	Spelling	Spelling
10.20–10.30	Penmanship	Penmanship	Penmanship	Penmanship	Penmanship
10.30 10.45	Recess	Recess	Recess	Recess	Recess
10.45–11.15	Language	Language	Language	Language	Language
11.15–11.55	Arithmetic	Arithmetic	Arithmetic	Arithmetic	Arithmetic
11.55–12.00	Closing Ex.	Closing Ex.	Closing Ex.	Closing Ex.	Closing Ex.
12.00– 1.00	**Noon**	**Noon**	**Noon**	**Noon**	**Noon**
1.00– 1.05	Opening Ex.	Opening Ex.	Opening Ex.	Opening Ex.	Opening Ex.
1.05– 1.45	Reading (E.)	Reading (E.) (Including Oral Spelling, Definitions, Reproduction.)	Reading (E.)	Reading (E.)	Reading (E.)
1.45– 2.15	German	German	German	German	German
2.15– 2.30	Recess	Recess	Recess	Recess	Recess
2.30– 2.50	History	Geography	History	Geography	Superv. Study
2.50– 3.10	Nature Study and Composition	Hygiene	Nature Study and Composition	Hygiene	Singing
3.10– 3.25	Singing	Drawing	Singing	Drawing	Singing
3.25– 3.30	Closing Ex.	Closing Ex.	Closing Ex.	Closing Ex.	Closing Ex.

Notes. — Bible-reading correlated with Bible History and Catechism. Our children must not only read and learn *about* the Bible, but, as soon as possible, *the Bible.* Daily reading of Holy Scriptures in school will aid toward introducing or maintaining in the homes the daily practise of reading the Family Bible, the blessed custom of family devotions. — History of the Reformation: September and October, 2.50 to 3.10, daily. — Hymns for the following Sunday to be practised on Friday. — "Recitation": *Graded Memory Material,* by H. Voigt, German-English Edition. — See notes on other Recitation Plans.

RECITATION PLAN. (Grade VII or VIII or Grades VII and VIII.)

Time	*Monday*	*Tuesday*	*Wednesday*	*Thursday*	*Friday*
9.00– 9.05	Devot'l Ex.	Devot'l Ex.	Devot'l Ex.	Devot'l Ex.	Devot'l Ex.
9.05– 9.25	Recitation	Recitation	Recitation	Recitation	Recitation
9.25–10.00	Bible History	Catechism	Bible History	Catechism	Sunday Scripture-lessons
10.00–10.10	Bible-reading	Bible-reading	Bible-reading	Bible-reading	
10.10–10.15	Physical Ex.	Physical Ex.	Physical Ex.	Physical Ex.	Physical Ex.
10.15–10.30	Spelling	Spelling	Spelling	Spelling	Spelling
10.30–10.45	Recess	Recess	Recess	Recess	Recess
10.45–11.15	Language	Language	Language	Language	Language
11.15–11.55	Arithmetic	Arithmetic	Arithmetic	Arithmetic	Arithmetic
11.55–12.00	Closing Ex.	Closing Ex.	Closing Ex.	Closing Ex.	Closing Ex.
12.00– 1.00	**Noon**	**Noon**	**Noon**	**Noon**	**Noon**
1.00– 1.05	Opening Ex.	Opening Ex.	Opening Ex.	Opening Ex.	Opening Ex.
1.05– 1.45	Reading (E.)	Reading (G.) (Including Reproduction and	Reading (E.)	Reading (G.) Word Study)	Reading (E.)
1.45– 1.55	Penmanship	Penmanship	Penmanship	Penmanship	Penmanship
1.55– 2.15	Nature Study	Physiology	Nature Study	Physiology	Science
2.15– 2.30	Recess	Recess	Recess	Recess	Recess
2.30– 3.00	History	Geography	Civics	History	Geography
3.00– 3.25	Singing	Drawing	Superv. Study	Drawing	Singing
3.25– 3.30	Closing Ex.	Closing Ex.	Closing Ex.	Closing Ex.	Closing Ex.

Notes. — See Notes on Recitation Plan for Fifth and Sixth Grades. — The Sunday Pericopes will supply the material for religious instruction on Friday. The Gospel-lessons add to the instruction in Bible History, and the Epistles will furnish most excellent and essential means for the Christian education and training of our children. If desirable, the period for religious instruction on Friday may be arranged as follows: 9.25—9.45, Bible History Review; 9.45—10.10, Sunday Scripture-lessons. — Reformation History should be studied during September and October. Time: 1.55—2.15 daily. — *Graded Memory Material,* by Herm. Voigt, German-English Edition. — Daily lessons in Arithmetic, Spelling, Penmanship, and Language. Provide for the alternation of grammar with composition, and for the alternation of both with habit-forming correct-usage drills. Some grammar is immediately usable, the interest of some is more remote. The former will make up the practical purpose of a grammar-lesson.

Remarks. — For the sake of uniformity all schedules are given entirely in English. Religious lessons will be conducted in the language best suited to the conditions and requirements of your congregation, school, or class. See Preface to *Graded Memory Material,* by Herman Voigt, German-English Edition. This Course is recommended for all schools of Northern Illinois. — Schools in which five-minute recesses are provided, close ten minutes earlier, or five minutes each may be added to the lessons preceding and following recess. — Do not overlook the introductory remarks on page 199.

RECITATION PLAN. (Grades I—III or I—IV.)

Time	*Monday*	*Tuesday*	*Wednesday*	*Thursday*	*Friday*
9.00– 9.05	Devot'l Ex.	Devot'l Ex.	Devot'l Ex.	Devot'l Ex.	Devot'l Ex.
9.05– 9.25	Recitation	Recitation	Recitation	Recitation	Recitation
9.25– 9.55	Bible History	Catechism	Bible History	Catechism	Bible History
9.55–10.00	Physical Ex.	Physical Ex.	Physical Ex.	Physical Ex.	Physical Ex.
10.00–10.30	Language	Language	Language	Language	Language
	(1st and 2d Grade: Object Lessons; 3d and 4th Grade: Oral and Written English.				
10.30–10.45	Recess	Recess	Recess	Recess	Recess
10.45–11.35	Arithmetic	Arithmetic	Arithmetic	Arithmetic	Arithmetic
11.35–11.55	Penmanship	Penmanship	Penmanship	Penmanship	Penmanship
11.55–12.00	Closing Ex.	Closing Ex.	Closing Ex.	Closing Ex.	Closing Ex.
12.00– 1.00	**Noon**	**Noon**	**Noon**	**Noon**	**Noon**
1.00– 1.05	Opening Ex.	Opening Ex.	Opening Ex.	Opening Ex.	Opening Ex.
1.05– 1.40	Reading (E.)	Reading (E.)	Reading (E.)	Reading (E.)	Reading (E.)
	(Including Oral Spelling, Definitions, and Conversation.)				
1.40– 2.00	History	Geography	Superv. Study	History	Geography
2.00– 2.30	German: Reading and Writing (All Grades)	German: Reading (1st & 2d Gr.) Language L. (3d & 4th Gr.)	German: Reading and Writing (All Grades)	German: Reading (1st & 2d Gr.) Language L. (3d & 4th Gr.)	German: Reading and Writing (All Grades)
2.30– 2.45	Recess	Recess	Recess	Recess	Recess
2.45– 3.00	Spelling	Spelling	Spelling	Spelling	Spelling
3.00– 3.25	Singing	Sanitat'n and Hygiene	Drawing	Nature Study	Singing
3.25– 3.30	Closing Ex.	Closing Ex.	Closing Ex.	Closing Ex.	Closing Ex.

See notes and suggestions on the various Recitation Plans.

"The problem is to keep every pupil of every class at work all the time, wasting no time and energy, whatever the teacher may need to turn to. To this end the teacher must move systematically by a daily program; not necessarily by the same, perhaps necessarily not; but the exact written program must be the basis, from which variation may be made when occasion requires. Hence, however varying the life and movement of the school may be, the teacher must fix a scheme of class movement."

RECITATION PLAN. (Grades III—V or IV and V.)

Time	*Monday*	*Tuesday*	*Wednesday*	*Thursday*	*Friday*
9.00– 9.05	Devot'l Ex.	Devot'l Ex.	Devot'l Ex.	Devot'l Ex.	Devot'l Ex.
9.05– 9.25	Recitation	Recitation	Recitation	Recitation	Recitation
9.25– 9.55	Bible History	Catechism	Bible History	Catechism	Bible History
9.55–10.00	Physical Ex.	Physical Ex.	Physical Ex.	Physical Ex.	Physical Ex.
10.00–10.30	Language	Language	Language	Language	Language
10.30–10.45	Recess	Recess	Recess	Recess	Recess
10.45–11.35	Arithmetic	Arithmetic	Arithmetic	Arithmetic	Arithmetic
11.35–11.55	Penmanship	Penmanship	Penmanship	Penmanship	Penmanship
11.55–12.00	Closing Ex.	Closing Ex.	Closing Ex.	Closing Ex.	Closing Ex.
12.00– 1.00	**Noon**	**Noon**	**Noon**	**Noon**	**Noon**
1.00– 1.05	Opening Ex.	Opening Ex.	Opening Ex.	Opening Ex.	Opening Ex.
1.05– 1.40	Reading (E.)	Reading (E.)	Reading (E.)	Reading (E.)	Reading (E.)
	(Including Oral Spelling, Definitions, Conversation, Reproduction.)				
1.40– 2.00	History	Geography	Superv. Study	History	Geography
2.00– 2.15	Spelling	Spelling	Spelling	Spelling	Spelling
2.15– 2.30	Recess	Recess	Recess	Recess	Recess
2.30– 3.00	German	German	German	German	German
3.00– 3.25	Singing	Hygiene and Sanitation	Drawing	Nature Study	Singing
3.25– 3.30	Closing Ex.	Closing Ex.	Closing Ex.	Closing Ex.	Closing Ex.

See notes and suggestions on the various Recitation Plans.

"The teacher must also be especially careful to provide for the study period, the class reciting being sure of employment. Until recently the teacher gave little attention to this point; thinking that teaching is hearing the recitation, he left pupils to shift for themselves while out of it. But now we understand that the teacher shows at least as much skill, and serves the pupil as efficiently, in providing employment as in hearing the lesson. What the pupils are to accomplish during study time must be as definitely planned as the topic of recitation."

RECITATION PLAN. (Grades V—VII or V—VIII.)

Time	*Monday*	*Tuesday*	*Wednesday*	*Thursday*	*Friday*
9.00– 9.05	Devot'l Ex.	Devot'l Ex.	Devot'l Ex.	Devot'l Ex.	Devot'l Ex.
9.05– 9.25	Recitation	Recitation	Recitation	Recitation	Recitation
9.25– 9.55	Bible History	Catechism	Bible History	Catechism	Sunday Scripture-lessons
9.55–10.05	Bible-reading	Bible-reading	Bible-reading	Bible-reading	
10.05–10.10	Physical Ex.	Physical Ex.	Physical Ex.	Physical Ex.	Physical Ex.
10.10–10.30	Spelling	Spelling	Spelling	Spelling	Spelling
10.30–10.45	Recess	Recess	Recess	Recess	Recess
10.45–11.15	Language	Language	Language	Language	Language
11.15–11.55	Arithmetic	Arithmetic	Arithmetic	Arithmetic	Arithmetic
11.55–12.00	Closing Ex.	Closing Ex.	Closing Ex.	Closing Ex.	Closing Ex.
12.00– 1.00	**Noon.**	**Noon**	**Noon**	**Noon**	**Noon**
1.00– 1.05	Opening Ex.	Opening Ex.	Opening Ex.	Opening Ex.	Opening Ex.
1.05– 1.55	Reading (E.)	Reading (G.)	Reading (E.)	Reading (G.)	Reading (E.)
	(Including Oral Spelling, Definitions, Reproduction, and, on Tuesday and Thursday, German Language Lesson.)				
1.55– 2.15	Penmanship	Penmanship	Penmanship	Penmanship	Penmanship
2.15– 2.30	Recess	Recess	Recess	Recess	Recess
2.30– 3.00	History	Geography	Civics, 5 mos. Science, 5 mos.	History	Geography
3.00– 3.25	Singing	Physiology	Drawing	Nature Study	Singing
3.25– 3.30	Closing Ex.	Closing Ex.	Closing Ex.	Closing Ex.	Closing Ex.

See notes and suggestions on the various Recitation Plans.

"The Daily Program can show the employment of a class only in general; the program for each day must be made out daily. Nothing can so much insure success for any day's work as time spent on the evening or morning before each day, in setting up for guidance and inspiration the ideal performance for the day. Thus only can be insured precision of action, and certainty and force in execution."

Is Masonry Unmasking?

(A Brief Statement of Facts for Consideration by the Friends of Our Christian Day-Schools. By JOHN C. BAUR.)

Before me lies the April, 1921, number of the *New Age*, the official organ of the Supreme Council of the Scottish Rite Masons, published in Washington, D. C. On page 162 is an editorial which reads in part as follows: —

"Take Particular Notice!

"Under the date of March 16 Brother J. W. Hamilton, of whom you have all heard, sends to us an article concerning the convention of the Public School Defense League of Michigan, held in Grand

Rapids, Mich., on March 8, 1921. Let no one fail to read this article — it will be found to contain matter which every real American will devoutly and heartily approve, and will no doubt earnestly wish that he had been permitted to originate and say himself. It says in plain English precisely what we have all been thinking. . . ."

This editorial constitutes a *clean-cut endorsement* by the Supreme Council of the Scottish Rite Masons of J. W. Hamilton's article. James W. Hamilton is the president of the Public School Defense League, formerly the Wayne County Civic Association of Detroit, the *instigator of the attack made on our Christian day-schools in Michigan.*

Following are a few quotations from his article which is printed on pages 167 and 168: —

"At the convention held by the Public School Defense League of Michigan, plans were devised whereby an educational campaign will be conducted to put the school amendment over in 1922 by an overwhelming majority. The amendment reads as follows: 'From and after August 1, 1924, all children residents of the State of Michigan, between the ages of seven and sixteen years, shall attend public school until they have graduated from the eighth grade.'"

The Supreme Council of the Scottish Rite Masons approves of this.

Continuing, he compares the establishment of private and parochial schools with the establishment of Sinn Fein courts by the side of lawful courts, placing private and parochial schools on a par with Sinn Fein courts. Thus he calls them *revolutionary.*

The Supreme Council of the Scottish Rite Masons agrees with him.

Further on he says: "If the interests referred to understood and believed in the principles of true democracy and in addition were the exclusive possessors of ideals superior to those inculcated in the public schools, they would surely long ere now have insisted on the inclusion of these ideals in the curriculum of the public schools, so that equal benefits might be insured to all our children. If it be the case, as is boldly asserted by these interests, that contact with the spirit of democracy engendered in the public schools of America will prove inimical to the religious beliefs of the pupils, is this not tantamount to an admission that there exists a conflict between democracy on the one hand, and the aforementioned interests on the other?"

The "interests," be it noted, are the supporters of private and parochial schools, the Lutherans included. For reference is made to them in the article. And, of course, there is nothing in the proposed amendment that would exclude their schools from its operation.

Because, therefore, we have not insisted on the inclusion in the curriculum of the public schools of what we have, and what the public school cannot have, namely, religious education, he denies us an understanding of, and belief in, the principles of true democracy.

He charges us with asserting that contact with the spirit of democracy will prove inimical to the religious beliefs of our children. And this viciously false and twisted assertion enables him to draw the conclusion that there exists a conflict with democracy on the one hand and the supporters of our schools on the other.

To all of this the Supreme Council of the Scottish Rite Masons frankly assents.

Here is some more: "The duty of society to our future citizens is to insure equality of opportunity to all in the matter of preparation for the great struggle for existence that lies ahead of them when school days shall be a thing of the past. This has particular reference to the formative period in the life of a child when its plastic mind ought to be made free from the spirit of narrowness and bigotry that is undoubtedly fostered by the teaching of creedal and dogmatic sectarianism in schools and by teachers set apart for no other purpose. . . . Much of the time that should be devoted to instruction in the three R's is wasted in imparting un-American and harmful teaching."

In other words, *James Hamilton and the Supreme Council of the Scottish Rite Masons say* that the plastic mind of a child shall not be encumbered with religious instruction, whereas *God in His holy Word says:* "Ye fathers, bring your children up in the nurture and admonition of the Lord," and: "Suffer the little children to come unto Me, and forbid them not." Thus James Hamilton and the leaders of Masonry set themselves squarely against God and characterize what we are doing in obedience to His commands as "inculcating a spirit of narrowness and bigotry," as "wasting time" and "imparting un-American and harmful teaching."

Finally he writes: "Inexorable as fate itself is that rising tide of public opinion that is sweeping our land from Washington to California, a tide that we prophesy shall not ebb until it has swept

away every institution that is opposed to that spirit of true democracy which alone can make us a nation fitted to take our place as a leader among the civilized peoples of the earth."

The schools in which our children are given a Christian education are here classed with the institutions which, according to this man and the leaders of Masonry, are to be swept away as on a tidal wave.

Who is supporting the assault on your schools? Who is assisting in the attempt to wipe out the last vestige of positive and efficient Christian education among the youth of our nation? Who is helping to destroy what has been justly called "the nation's greatest asset"?

It is not Masonry, working through, and in connivance with, fanatical men like James Hamilton? Can we draw any other conclusion than that, while it has been singing us a siren's song of its purity and sweet innocence, it has quietly placed those of us who are the friends and supporters of Christian education by means of Christian day-schools in the category of untrue Americans and decreed the extinction of one of our finest and highest ideals?

But if the evidence presented above is not sufficient, consider this. In November, 1920, this same *New Age* published the following to the world: "The Supreme Council is on record as strongly in favor of compelling attendance of all children on the public schools, at least as far as the eighth grade."

Note, the Supreme Council is in favor of outlawing your schools. It has so stated in its official organ. That is plain enough, is it not?

Fort Wayne Luther Institute.

(Contributed by K. FLOERING.)

The Fort Wayne Institute was founded by the Lutheran School Association of Fort Wayne, Ind., for the express purpose of giving the graduates of eight-grade Christian day-schools the often-wished-for opportunity to continue their studies and training in a Christian atmosphere, under Lutheran instructors, and in the companionship of fellow-Lutheran classmates.

The movement for an institution of this kind was started many years ago. At first a very few discussed the feasibility and desirability of the undertaking. Gradually the necessity for such a school impressed itself more and more upon the minds of thinking and

far-sighted Lutherans conscientiously concerned about the future welfare of our youth. In 1914 and 1915 the wish and desire for a Lutheran secondary school rapidly changed into a cry and demand for one.

The Rev. J. W. Miller, Vice-President of our Synod, indefatigable in matters pertaining to Christian education, attacked the problem by taking the lead and directing efforts toward establishing an organization among members of our local congregations, whose purpose and aim should be to promote, foster, and maintain an institution of the kind here described.

In an incredibly short time about four hundred joined in the movement and furnished sufficient funds to make a good beginning possible. At the time the parish home and school of St. Paul's Congregation was built, far-sighted members of the congregation saw to it that space for classrooms for advanced school-work was provided for. This was now offered to the association for its use.

In the spring of 1915 the board of directors issued a call to one of our local teachers to take the principalship of the new institution, but the call had to be declined on account of conditions prevailing in his school at the time.

The school-term having come to a close and the prospects for obtaining instructors and equipment in time for opening the school in September being very doubtful, the starting of classes had to be deferred until 1916. In the mean time, interest in, and enthusiasm for, the undertaking were not diminished. The board of directors early in that year issued a call to Prof. M. H. Bertram at St. Paul, Minn., to be principal and to Mr. G. W. Witte, a graduate of our Teachers' Seminary at Seward, and at the time instructor in a large commercial school at Cleveland, to take charge of the commercial courses. Both calls were accepted, and both men entered upon their new duties during the summer.

The board decided to begin with classes in commercial subjects. It was thought that a commercial course would attract a larger number of boys and girls than any other, and therefore would give a larger enrolment from the very beginning. Results proved this to have been a correct view. Instruction was begun on September 11, with thirty students as the initial enrolment.

Night-school classes were started in October of the same year for such as could not meet the entrance requirements in the day-school, and for such as for other reasons could not attend day-classes. During the term of 1920—21 there were 140 students enrolled in the school, of whom 101 attended the day classes.

Naturally most of the students are from Fort Wayne and vicinity, but there are also some from the States of Ohio, Michigan, Iowa, Illinois. The number of out-of-town students is increasing from year to year. For these rooms and board are secured upon request.

The association furnishes classrooms and equipment. The tuition rates are gauged to meet the actual running expenses. Nobody derives a pecuniary gain from the school. It is not run for financial profit, but solely in the interest of Christian training, similarly to our parochial schools. This fact accounts for the comparatively low tuition rates: $130 in advance for the full two-year course, $140 if paid in monthly instalments. Night-school rates: $35 for the term of nine months, or $4.50 per month. The school has been self-sustaining since its first year.

A so-called unlimited course is offered students who have completed and paid a full two-year term in either day- or night-school. They may return at any time and for any length of time to recall to mind and memory any of the principles that the years have allowed to slip. A student who perchance fails to complete the prescribed studies in two years has the privilege of continuing till adjudged qualified to be graduated. There is no additional charge for the unlimited-course privilege.

In order to let the students of the Institute share the benefits of the best experience of Fort Wayne's business and professional men, and also to foster good relationship between the Institute and the citizens of Fort Wayne, men of affairs are invited from time to time to address the school on timely topics.

To provide wholesome recreation for the students, gymnasium equipment has been installed. Classes in calisthenics and apparatus work are organized under faculty supervision.

In fixing the course of study and the rules and regulations, *Knowledge, Character,* and *Service* are the outstanding features. The full course comprises: —

Arithmetic: Inductive Commercial Arithmetic, by Goodyear-Marshall. — *Rapid Calculation:* Applied Business Calculation, by C. E. Birch. A working knowledge of calculating, adding, and listing machines. — *Shorthand:* Gregg. — *Typewriting:* Touch method; Rational Typewriting. — *Penmanship:* Muscular movement. — *Bookkeeping:* Twentieth Century Bookkeeping and Accounting — sets with vouchers. — *Spelling:* Marshall's Business Speller. — *Grammar:* Applied Business English, by Hubbard A.

Hagar. — *Correspondence:* Applied Business Correspondence, by Rupert P. SoRelle. — *Office-training and Filing:* Office-training for Stenographers, by Rupert P. SoRelle. — *Literature:* Selected readings. — *Bible-reading.* — *Civics:* Preparing for Citizenship, by William Bacha Guitteau. — *Commercial Law:* Practical Law, by Burritt Hamilton.

In the night school instruction is offered in the following subjects: —

Penmanship: Palmer Method. — *English,* including spelling, grammar, correspondence. — *Arithmetic.* — *Bookkeeping.* — *Shorthand.* — *Typewriting.*

Other subjects will be added if enough apply to make it worth while.

Professor Bertram severed his connection with the Institute on Februarly 1, 1921, to take the chair of German at Concordia College. During the time that Mr. Witte served in the army, the school had several instructors to fill his place until he returned: Miss Krumsieg of Chicago, Miss Terry, and Mr. White of Bowling Green, Ky. The faculty at present is composed of G. W. Witte, stenographic branches; J. G. Gernand, academic branches; K. H. Floering, principal, commercial branches.

For information and bulletin address

Fort Wayne Luther Institute,
Barr and Madison Sts., Fort Wayne, Ind.

Die Gemeindeſchule in Auſtralien.

Unſere Brüder in Auſtralien ſind durch ſchwere Prüfungen hindurchgegangen ihrer Gemeindeſchulen wegen, und noch iſt die Not nicht vorüber. Wie ſie in ihrem Kampf unſerer Fürbitte bedürfen, andernteils aber auch ein Vorbild ſind, dem nachzufolgen wir alle Urſache haben, das mögen folgende Worte Präſes Nickels zeigen aus einem Artikel über: „Chriſtliche Schulen für chriſtliche Kinder“ (*The Australian Lutheran* vom 10. November 1920): „Unſere Kirche und unſere Schulen ſind ein Segen für unſer Land geworden. Nichtsdeſtoweniger iſt es eine unbeſtreitbare Tatſache, daß unſere lutheriſchen Tagesſchulen, obwohl ſie ſich als ſtaatstreu erwieſen haben, von der großen Maſſe des auſtraliſchen Volks nicht als ‚erwünſchte Schulen‘ angeſehen werden, ſondern vielmehr als ‚unerwünſchte fremdländiſche Einrichtungen‘, die der Staat um ſeiner eigenen Sicherheit willen

eher oder später schließen müsse. In Südaustralien wurden bereits alle lutherischen Schulen auf Beschluß des Parlaments geschlossen, und hier in Viktoria versuchen die Feinde unserer Kirche, was sie können, damit unsere Kirchenschulen gleichfalls geschlossen werden. Worin ist dieser Widerwille gegen unsere Schulen und gegen unsere Kirche eigentlich begründet? Kommt er daher, daß unsere Schulen noch als ‚deutsche Schulen' angesehen werden? Das mag der Fall sein bei unwissenden Leuten. Die Behörden in Südaustralien wußten genau, daß unsere Schulen staatstreue Anstalten waren, daß der Unterricht nur in englischer Sprache erteilt wurde; und trotzdem schlossen sie unsere Schulen. Sie waren gegen alle Privat- und Kirchenschulen; und deshalb stimmten sie für ein Gesetz, auf Grund dessen die Regierung alle Kirchenschulen, auch die anderer Kirchen, schließen kann. So stellen sich die staatlichen Unterrichtsbehörden nicht nur hier in Australien gegen religiöse Tagesschulen, sondern auch in Amerika, wo den Schulen unserer Brüder große Gefahren drohen. Professor Athearn in seiner Schrift: ‚Religiöse Erziehung' sagt:

„‚Wir leben in einer Demokratie, und das Leben einer Demokratie hängt ab von der Durchführung der öffentlichen Schule. Ein Volk, das gemeinsam denken soll, muß eine Summe gemeinsamer Kenntnis, gemeinsamen Denkens, gleicher Ziele und Wertmaße haben. Durch die Vermittlung der öffentlichen Schule wird diese Gemeinsamkeit der Ziele und Erfahrungen aufrechterhalten. Die Gleichartigkeit unsers Volks hängt in erster Linie ab von der Arbeit in den öffentlichen Schulen. Wenn sich irgendeine Kirche veranlaßt fühlt, ihre Kinder der öffentlichen Schule zu entziehen und Gemeindeschulen zu errichten, so dient das nicht der gemeinsamen Demokratie.' ‚Aber das Gemeindeschulwesen führt in tiefere Fragen, als die ist, ob die Religion in den öffentlichen Schulen gelehrt werden sollte. Das Sein und Nichtsein der Demokratie steht in Frage. Die Schulen einer Demokratie müssen Selbstvertrauen, die Fähigkeit, aus eigenem Antrieb zu handeln, und Ursprünglichkeit wie Gehorsam, Gelehrigkeit und Gleichförmigkeit lehren. Sie müssen den Schülern Tatsachen an die Hand geben und sie unterrichten, die Tatsachen wissenschaftlich zu erklären und zu bewerten und Trugschlüsse zu entdecken. Die Schulen einer Demokratie werden in die Lernenden die wissenschaftliche Methode und die höchste Wahrheit und wahre Demokratie hineinlehren. Mit andern Worten: Die Schulen einer Demokratie bringen Demokraten hervor, und eine nichtdemokratische Religion oder eine Religion mit einer nichtdemokratischen Kirchenpolitik hat schlechte Aussichten unter einem Volk, das voll ist von den Idealen

der Demokratie. . . . Es wird immer klarer, daß eine demokratische Nation eine demokratische Religion braucht. . . . Wir können wohl billigermaßen sagen: Wenn wir aus den Schulen einer Demokratie die Dinge entfernen, an denen die Kirchen Anstoß nehmen, so müssen wir eher oder später aus den Kirchen innerhalb einer Demokratie die Dinge entfernen, an denen die Demokratie Anstoß nimmt — sonst kann keine wahre Demokratie bestehen.'

„Ähnliche Meinungen sind oft ausgesprochen worden in den Tageszeitungen hier in Australien. ‚Ein Volk, eine Sprache, eine Schule, eine Kirche' — das ist das Ziel, das eine verderbte Demokratie zu erreichen sucht. Und weil die lutherische Kirche überall in der Welt ihre Gemeindeschulen eingerichtet hat und das Evangelium in verschiedenen Sprachen predigt, hauptsächlich aber, weil die lutherische Kirche niemals der Aufrichtung einer Nationalkirche zustimmen wird, die alle Kirchengemeinschaften trotz ihrer Unterschiede in Lehre und Praxis vereinigen soll, darum wird die lutherische Kirche als eine undemokratische Kirche angesehen, die in einer Demokratie nicht geduldet werden darf. Daß der überaus wichtige Grundsatz der Trennung von Kirche und Staat, wenn man dahin treibt, abgetan, die Religionsfreiheit in den Schmutz getreten und die wahre Demokratie umgekehrt wird, das zählt nicht, solange der Nationalgötze: ‚Ein Volk, eine Sprache, eine Schule, eine Kirche' auf seinem Throne bleibt. Die lutherische Kirche aller Länder steht unter dem Kreuz. In Rußland, in den baltischen Provinzen und in Polen sind Hunderte von Lutheranern um des HErrn willen getötet worden. In Amerika sind viele unserer Schulen geschlossen und die Glieder unserer Kirche verfolgt worden, trotzdem daß die Verfassung jedes Staates Religionsfreiheit gewährleistet. Und hier in Australien haben wir unter demselben Hasse zu leiden. Die meisten unserer Kirchenschulen, die Stätten, in denen der Nachwuchs unserer Kirche herangezogen wird, sind geschlossen worden. Viele Eltern schicken mit wundem Gewissen ihre Kinder in die Staatsschulen, wo sie von rationalistischen Lehrern unterrichtet werden.

„Wo unsere Schulen noch geduldet werden, da stehen sie unter der Aufsicht des Staates. Es ist uns nicht erlaubt, unsere eigenen Bücher zu gebrauchen für unsere eigenen Kinder in unsern eigenen Schulen, sondern wir sind gezwungen, die vom Staat vorgeschriebenen Bücher zu gebrauchen. Der Religionsunterricht ist auf das geringste Maß beschränkt worden; der Gebrauch der deutschen Sprache, in der etliche Eltern noch ihre Kindlein beten lehren, ist in unsern Schulen streng verboten. Die Zeitschrift unserer Synode, der ‚Kirchenbote',

ist unterdrückt worden, und Hunderten unserer älteren Leute ist dadurch in großem Maße das Brot des Lebens geraubt worden. Ist dies die Freiheit, die unsern Vorfahren versprochen wurde, als sie ihre Heimat verließen, um unter der britischen Flagge zu leben? Vor vielen Jahren schrieb eine Adelaider Zeitung über diese Einwanderer: ‚Vertrieben aus ihrem Vaterland, weil sie sich dieser ärgsten Form der Tyrannei nicht unterwerfen wollten, die den Menschengeist in Fesseln zu schlagen sucht und über den Glauben gebieten will, so kamen sie hierher, errichteten ihre Altäre unter uns und geben uns das Muster einer zweckdienlichen Landbesiedelung, das wohl wert ist, von jedem einzelnen nachgeahmt zu werden.‘ Wie sehr haben sich die Zeiten geändert! Wir setzen unser Vertrauen auf den HErrn. Vor ihm demütigen wir uns und bekennen: Wir empfangen, was unsere Taten wert sind, denn wir haben die erste Liebe verlassen und sind lau geworden. Aber wir klammern uns an seine Barmherzigkeit. Überschwengliche Gnade ist bei ihm zu finden, Gnade, die alle unsere Sünden zudeckt. Die Ehre seines Namens suchen wir, die Wohlfahrt seiner Kinder, seiner Kirche liegt uns am Herzen. Im Gehorsam gegen sein Wort haben wir unsere Kirchenschulen erhalten, um für eine christliche Erziehung unserer Kinder zu sorgen. Auf ihn allein vertrauen wir. Er kann seine Kirche beschützen und die Anschläge ihrer Feinde zunichte machen. Wir wollen gern um seinetwillen leiden und seinen Namen preisen, wenn er nur bei uns bleibt. Ihm befehlen wir uns, unsere Kinder, unsere Schulen und unsere Kirche. Ihm befehlen wir auch unsere Regierung und alle ihre Beamten und bitten ihn herzlich: ‚Setze sie sämtlich zu deinem Segen und kröne sie mit Gnade und Wohltat für und für, damit wir unter ihrer Regierung ein geruhiges und stilles Leben führen mögen in aller Gottseligkeit und Ehrbarkeit.‘ Ihm befehlen wir endlich auch, die uns hassen, und bitten: ‚Laß dir's gefallen, die Herzen unserer Feinde und Widersacher zu lenken, daß sie von ihrer Feindschaft lassen, und neige sie, mit uns zu wandeln in Sanftmut und Frieden.‘ Und wir wissen, daß uns der HErr nicht verlassen wird. Ja, dies bleibt unser Trost in allen Anfechtungen und Verfolgungen:

„Der HErr ist noch und nimmer nicht
Von seinem Volk geschieden,
Er bleibet ihre Zuversicht,
Ihr Segen, Heil und Frieden.
Mit Mutterhänden leitet er
Die Seinen stetig hin und her.
Gebt unserm Gott die Ehre!“

Das Brockhaus-Lexikon.

Der Name des kürzlich in Leipzig verstorbenen Verlagsbuchhändlers Albert Brockhaus ist durch das Konversationslexikon, das diese Buchhändlerdynastie seit länger als einem Jahrhundert herausgibt, weltbekannt geworden. Dieses buchhändlerische Riesenwerk darf geradezu ein unentbehrlicher Bestandteil der deutschen Kultur genannt werden, und ein geistreicher Franzose hat einmal gesagt, drei Dinge gäbe es, die keine andere Nation den Deutschen nachmachen könne: Goethes „Faust", die deutsche Reichspost und das Konversationslexikon.

Die ersten Anfänge des Lexikons gehen freilich noch weiter zurück als die im Jahre 1805 von Friedrich Arnold Brockhaus in Amsterdam begründete Buchhandlung. Ursprünglich verstand man unter dem Begriff Konversationslexikon ein alphabetisch geordnetes Nachschlagewerk, das dem Leser bei der täglichen Konversation mit gemeinverständlichen Belehrungen zur Hand gehen sollte. Das erste derartige bekannte Werk ist das Real-, Staats-, Zeitungs- und Konversationslexikon, das zuerst im Jahre 1704 zu Leipzig erschien. Es erlebte ungemein zahlreiche Auflagen; die 31. Auflage erschien unter dem Titel Hübners Zeitungs- und Konversationslexikon, verbessert von F. A. Rüder, in vier Bänden von 1824 bis 28, ebenfalls in Leipzig. Durch das von Friedrich Arnold Brockhaus herausgegebene Konversationslexikon ist jener erste Begriff des Wortes geändert und zu einem typischen Ausdruck für eine die gesamte moderne wissenschaftliche, künstlerische und technische Bildung umfassende, populäre Enzyklopädie geworden.

Die Herausgabe des späteren sogenannten Brockhausschen Konversationslexikons unternahmen im Jahr 1795 Dr. Renatus Löbel und Advokat Christ. W. Franke in Leipzig unter dem Titel Konversationslexikon mit vorzüglicher Rücksicht auf die gegenwärtigen Zeiten; das auf sechs Bände angelegte, von ihnen selbst verfaßte Werk konnte indessen weder von ihnen noch von vier weiteren Eigentümern beendigt werden. 1796 bis 1800 erschienen die vier ersten Teile bei Fr. Aug. Leupold in Leipzig, 1806 der fünfte Teil zwar unter dem Verlegernamen Joh. Gottfr. Herzog in Leipzig, tatsächlich aber bereits im Besitz von Friedrich Arnold Brockhaus, der 1808 jenes Konversationslexikon, das in sechs kleinen Oktavbänden nur 2763 Seiten umfaßte, erworben und beendet hatte. Er veröffentlichte dann unter der Firma Kunst- und Industriekontor zwei Bände Nachträge dazu,

die 1809 und 1811 in Amsterdam und Leipzig erschienen. Der Preis der acht Bände betrug insgesamt zwölf Taler.

Von 1809 bis 1811 veranstaltete F. A. Brockhaus einen neuen Abdruck des Werkes. Eine zweite, ganz umgearbeitete Auflage wurde im wesentlichen von ihm selbst unter Mitwirkung eines Freundes, Dr. L. Haim, redigiert. Mit ihr begann das Konversationslexikon seinen Siegeslauf durch die gebildete Welt. Diese Auflage erschien von 1812 bis '19 in Altenburg und Leipzig, ebenfalls in Kleinoktavformat in zehn Bänden. Der außergewöhnliche Erfolg dieser Auflage veranlaßte schon während ihres Erscheinens eine gleichzeitige neue dritte, umgearbeitete Auflage (1814 bis '19) und eine vierte Auflage (1817 bis '19).

Zum erstenmal unter Zugrundelegung eines wissenschaftlichen Systems und von einer größeren Anzahl Fachgelehrter bearbeitet, wurde von Brockhaus die fünfte, völlig umgearbeitete Auflage in zehn Bänden veröffentlicht, die 1819 bis '20 erschien und bereits 9848 Oktavseiten umfaßte. Diese letzte vor dem Tod von Friedrich Arnold Brockhaus erschienene Auflage führte, wie alle folgenden bis einschließlich der elften Auflage, den Titel Allgemeine deutsche Realenzyklopädie für die gebildeten Stände und nur an zweiter Stelle den Zusatz Konversationslexikon. Sämtliche zehn Bände wurden innerhalb Jahresfrist veröffentlicht, eine auch heute fast unübertroffene typographische und verlegerische Leistung. Schon 1820 und 1822 wurden Neudrucke nötig.

Friedrich Arnold Brockhaus, der das Konversationslexikon im Jahr 1808 während eines Besuches der Leipziger Messe gekauft hatte, kommt das Verdienst zu, daß er in dem verunglückten Unternehmen seiner Vorgänger den Stoff zu einem Volksbuch erkannte und es durch seine Energie und geschickte Leitung auch wirklich zu einem solchen machte. Im Jahre 1811 verlegte er seinen Verlag nach Altenburg; zu Ostern 1818 siedelte die Firma nach Leipzig über. Der jetzt verstorbene Albert Brockhaus war der Urenkel des im Jahre 1823 gestorbenen Begründers der Firma, deren bedeutsamstes Verlagswerk das Konversationslexikon bis zum heutigen Tage geblieben ist. Im In- und Ausland ist es nachgeahmt worden; aber an Zuverlässigkeit, Sorgfalt der Redigierung, in bezug auf absolute Unparteilichkeit und Gründlichkeit der Darstellung ist das Werk bis heute unerreicht geblieben. (Amerika.)

Wer mit sich selbst unzufrieden ist, fühlt sich am leichtesten beleidigt.

Vermiſchtes.

Die Bibel in fremden Sprachen. Zu den vielen Sprachen, in denen die Bibel oder Teile derſelben bisher ſchon gedruckt worden war, ſind im Laufe des letzten Jahres neun weitere Sprachen und Dialekte hinzugekommen. Die Britiſche und Ausländiſche Geſellſchaft druckt jetzt Bibeln oder Teile derſelben in 528 Sprachen. Von den neun neu aufgenommenen Sprachen werden zwei in Deutſch-Oſtafrika geſprochen, und Deutſche haben die Überſetzung geſchaffen, in der Hayaſprache in dem Gebiete weſtlich vom Viktoriaſee der Betheler Miſſionar Döring. Verbreitet wurde die Bibel von der genannten Geſellſchaft im vergangenen Jahre in 5½ Millionen Exemplaren. Das iſt gewiß gut und erfreulich, aber in merkwürdigem Gegenſatz dazu ſteht die Handlungsweiſe der zum britiſchen Imperium gehörigen Regierung von Auſtralien, die die Einfuhr deutſcher Bibeln verboten hat. Für die Schwarzen in Afrika macht man neue Überſetzungen, aber die deutſchen Chriſten in Auſtralien dürfen keine deutſchen Bibeln einführen! (Kirchenbl.)

The Lutheran Church. — The first Protestant church in Alaska was Lutheran. The only Protestant church in Bethlehem, where David and David's royal son, our Lord, were born, is Lutheran. The first book translated into a language of the American Indians was Luther's Small Catechism. The first translation of the Bible into any language in India was that of Ziegenbalg, a Lutheran missionary, of 1718. The first Bible printed in the United States was Luther's version, printed in Philadelphia, in 1743. — *Guide.*

Luther the Educator. — "Luther, in spite of all attempts at denial, is the founder of the modern school and universal education." (Waring, *The Political Theories of Martin Luther.*) "Luther based his arguments on training men and women not only to the service of the Church, but for the service of the State as well, that the government might have trained, capable, and efficient servants at hand." (*Ib.*) "Luther urged that every child should be given an elementary education, and the apt scholars advanced instruction." (*Ib.*) "It is to Luther that Germany owes its splendid educational system in its roots and in its conception." (Nielsen.) "In education and in religion Luther showed himself great, a seer in advance of his age, the founder of a new and high culture. He deserves to be recognized as the greatest, not only of religious, but also of educational reformers." (Prof. Painter.) "And who, since

Paul, has rendered greater service to mankind than Luther? The whole race should be proud of him." (John Lord, Historian.)

Training the Bodies of the Children. — The time to lay the foundation for a strong and vigorous physical man or woman is during the days spent in school. Then is the time when, in addition to training their minds, quite as much attention should be given to training their bodies. It is a little bit startling to think that the men and women who walk the streets are the products, both physically and mentally, of our schools. And as the schools advance in methods of mind-training, so they must also progress in the important matters of body-training and health-building.

Languages of Palestine. — The Jews of Palestine speak the dialects of the countries of their origin. About 15,000 who are descended from those who fled from Spain in the fifteenth century, speak a Spanish dialect, while the remainder of the population which has immigrated during the last thirty years, speaks Hebrew, Yiddish, Arabic, Russian, Persian, Polish, Roumanian, Georgian, English, French, and German. In order that this babel of tongues may be eliminated, classical Hebrew has been introduced as the spoken tongue and as the language in which instruction is given in the schools. — *Lit. Dig.*

Concordia Teachers College zu River Forest, Ill.

Wir gedenken am Mittwoch, den 7. September, unser 68. Schuljahr im Namen Gottes zu eröffnen. Alle Schüler müssen am Mittwochmorgen um 8 Uhr in der Anstalt sein, und zwar völlig gerüstet zum sofortigen Beginn ihrer Studien. Die Aufnahmeprüfungen beginnen auch am 7. September, um 8 Uhr morgens. Das Kostgeld wird auch dieses Jahr $108 betragen, wenn der Zuschuß an Naturalien usw. seitens der der Anstalt zugewiesenen Distrikte gut ausfällt. Der Beitrag zum Garantiefonds beträgt $6 das Jahr. Beides ist an Prof. F. H. Schmitt, 495 Bonnie Brae, River Forest, Ill., zu senden. Anmeldungen zur Aufnahme sollten bis zum 20. August an den Unterzeichneten eingesandt werden. Es genügt zunächst, daß der Anmeldende auf einer Postkarte Namen und Adresse des um Aufnahme Nachsuchenden angibt. Darauf wird dem Angemeldeten die nötige Auskunft und ein Fragebogen, für dessen Ausfüllung und Zurücksendung sofort gesorgt werden muß, zugesandt. Die neueintretenden Schüler müssen ihre Schulzeugnisse mit einsenden. Unsere Anstalt ist akkreditiert, so daß wir unsern Abiturienten ein auch vom Staate anerkanntes certificate ausstellen können.

Das törichte Geschrei: „Unsere Gemeindeschulen gehen ein!" hat der treue Gott wieder einmal zuschanden gemacht. Bei der letzten Verteilung lagen 108 Lehrerberufe vor, aber es standen im ganzen nur 38 Kandidaten

zur Verfügung. Geht unſer Schulweſen zurück, ſo geſchieht dies nicht aus Mangel an Kindern, ſondern aus Mangel an Lehrern. Darum ſendet uns doch um Chriſti und ſeiner Kirche willen recht viele und brauchbare Schüler! Alle Geſuche um Aufnahme ſowie alle Anfragen wolle man richten an

PRES. W. C. KOHN,
Concordia Teachers College, River Forest, Ill.

Literariſches.

Teachers' Manual of Suggestions on Miller's "Modern Grammar." Concordia Publishing House, St. Louis, Mo. Price, 50 cts., postpaid.

Prof. Miller is the instructor of English at Concordia Teachers College. He published his *Modern Grammar* about a year ago, and, following suggestions of a number of teachers, he wrote a *Teachers' Manual of Suggestions* on this *Grammar* designed for the use of the teachers.

The publishers state that the grammar has won for itself an enviable position not only in Lutheran parish-schools, but also in other grade schools. It is a sure anticipation, that the *Teachers' Manual* will be welcomed by all teachers using the grammar. The SCHOOL JOURNAL considered the value of the suggestions contained therein and published them in instalments of last year's issue. The reprint is a booklet 3¼×7¼ in., 55 pages, paper cover.

W. C. K.

Eunike. — Eunice. By *C. M. Zorn.* Concordia Publ. House, St. Louis, Mo. Price, $1.00, postpaid. Special prices to colporteurs.

The publishers have written the following introductory remarks in presenting the book for review to the various editors: "Some months ago one of our colporteurs, who has been successfully canvassing our books for more than fifteen years, wrote us that in his opinion a book, written from a truly Christian point of view, on the training and spiritual care of children is a necessity in our circles. His suggestion was that we persuade an author well known to many of our patrons, Rev. Dr. C. M. Zorn, to write the book in the German language. Pastor Zorn kindly consented to write the book for us, and in a comparatively short time the German manuscript, *Eunike*, was in our hands. The German manuscript, by special arrangement, was the basis of an English re-rendition, *Eunice*, by Pastor H. M. Zorn. Each book contains 23 chapters, written in the form of letters by a fatherly friend to a young mother."

The present writer will surely not go amiss in surmising that the venerable author, Dr. Zorn, is well known to the readers of the SCHOOL JOURNAL, and special comment on his ability as a writer is, therefore, superfluous.

In this booklet we learn to know the author from an entirely different angle than from his former publications. He is giving fatherly instructions to a young Christian mother, answering her question, How shall I bring up my child? All his answers are based upon Scripture, and his doctrine is sound.

In his eighth as well as in the following letters he is advising Eunice

to send her child to a Christian day-school. How kind are his words, how practical his applications, and how convincing his arguments!

If our teachers will not only read this book, but try to persuade others to buy and read it, it will surely not be without blessing for our Christian day-schools. It may be had in both German and English. W. C. K.

Vom Hirtenamt. Die Briefe Pauli an Timotheus, Titus und Philemon. Ausgelegt von D. C. M. Zorn. Mit Titelbild von Rudolf Schäfer. 264 Seiten, Kleinoktav. Zwickau (Sachsen). Verlag von Johannes Herrmann. Halbleinenband. Preis: $1.00. Durch Concordia Publishing House, St. Louis, Mo., zu beziehen.

Dies Buch enthält eine Theologie, die einmal für Pastoren und Lehrer von großer Bedeutung ist, zum andern aber auch sehr lehrreich für die Gemeinden. Prediger und Lehrer können daraus lernen, was Gott von ihnen in ihrem Amte fordert. Gemeinden und alle Christen sehen daraus nicht bloß, was sie nach Gottes Willen von ihren Predigern und Lehrern zu fordern haben, sondern auch wie hoch sie dieselben nach Gottes Wort achten sollen.

Daß auch die Lehrer, die von einer christlichen Gemeinde rechtmäßig berufen sind, in einem göttlichen Beruf stehen, weil sie von der Gemeinde, als Inhaberin des Amtes der Schlüssel, berufen sind, beweist der Verfasser deutlich auf Seite 48 ff., wo er schreibt: „Wenn nun eine Gemeindeorganisation und, damit verbunden, eine fürdere Gestaltung des Ältestenamtes stattgefunden hat, so gilt ganz gewiß auch von solchen Ältesten, daß der Heilige Geist sie gesetzt hat, Apost. 20, 28. So sind ohne Zweifel unsere heutigen Pastoren oder Pfarrer in ihren Gemeinden von Gott gesetzte Älteste, Hirten und Lehrer, Bischöfe im Sinne der neutestamentlichen Schriften, wie wir denselben gezeigt haben. Aber nicht nur unsere Pastoren sind das, sondern auch alle und jede Personen, welche von den Christen und Christengemeinden in ein öffentliches Lehramt gesetzt sind, in welchem sie Christen, alt oder jung, zu lehren, zu weiden, Aufsicht über sie zu führen, sie zu leiten und zu führen und ihnen vorzustehen haben." W. C. K.

Warum sollen wir Gemeindeschulen gründen und erhalten? Beantwortet von C. H. Seltz, Schulvisitator für Iowa. Herausgegeben von der Amerikanischen Lutherliga, Fort Wayne, Ind.

Die Amerikanische Lutherliga hat schon wertvolle Traktate zur Förderung unsers Schulwesens herausgegeben. Dieser neue Traktat ist wiederum ein Beitrag für diesen Zweck. Er beantwortet viele wichtige Fragen und sollte weite Verbreitung finden. Er ist zur Massenverteilung bestimmt. Solche, die das Interesse für ihre Schule innerhalb ihrer Gemeinde heben wollen, sollten sich wenden an: American Luther League, cor. Barr and Madison Sts., Fort Wayne, Ind. W. C. K.

The Sane and Scriptural Sunday. By *W. H. Kruse.* Published by the American Luther League, Fort Wayne, Ind.

This essay is a protest against the revival of the blue Sunday as based upon Puritanical motives and beliefs. It is written by a true American for

true Americans and bases its arguments on Scripture. The following points are clearly demonstrated: "The Jewish Sabbath has been repealed. The Christian Sunday is not of divine origin and obligation. The Christian does not need a State law to force him to observe Sunday properly. The non-Christian cannot observe Sunday in any sense which the New Testament recognizes. The moral quality of an act does not depend upon the day on which it is performed. The Church has no legitimate way of influencing men's actions except moral suasion. The Church must in the interest of its own safety protest against every species of religious persecution."

The American Luther League is willing to send this booklet free of charge whenever and wherever the issue which it discusses is raised. When bulk orders are placed, its only condition is that distribution be guaranteed, and that unused copies be returned. If names and addresses are sent to the League, they will mail the booklets from their office: American Luther League, cor. Barr and Madison Sts., Fort Wayne, Ind., free of charge.

W. C. K.

Auf grüner Aue. Der 23. Pſalm von D. Martin Luther auf einen Abend über Tiſch nach dem Gratias ausgelegt. 1536. Zweite Neuauflage, 1921. Mit Titelbild von Guſtav König. Verlag von Johannes Herrmann, Zwickau (Sachſen). Preis: M. 2.50; 10 Exemplare: M. 20.

Dieſe herrliche Auslegung bietet eine ganze Summe des Chriſtentums und iſt bei aller Tiefe und Reichtum doch ganz klar und einfältig. Luther preiſt die Liebe Gottes in Chriſto und zeigt ſie uns im Wort der Schrift. Welche Fülle der Gnade tut ſich uns da auf! Dies Wort iſt das einzige Mittel dazu. Das iſt der Schatz der Kirche. Luther ſagt: „In dieſem Pſalm lobt und dankt David und ein jeglich chriſtlich Herz Gott für ſeine höchſte Wohltat, nämlich für die Predigt ſeines lieben heiligen Wortes, dadurch wir berufen, angenommen und gezählt werden unter den Haufen, der Gottes Gemeinde oder Kirche iſt; da man allein, und ſonſt nirgend, die reine Lehre, die wahre Erkenntnis Gottes Willens, und den rechten Gottesdienſt finden und haben kann." Im beſonderen zeigt Luther dabei den Troſt im Kreuz, „daß kein ander Mittel oder Rat auf Erden ſei, allerlei Anfechtung loszuwerden, denn ein Menſch werfe alle ſein Anliegen auf Gott, ergreife ihn bei ſeinem Worte der Gnaden, halte feſt daran und laſſe es ihm in keinem Wege nehmen". Das iſt der Rat, den ſich auch jetzt alle wahren Chriſten merken ſollten. Möchten ſich alle hier von Luther beraten laſſen, bei dem das r e c h t gläubig und das recht g l ä u b i g ſo innig miteinander verbunden war. Wir müſſen es dem Verleger von Herzen danken, daß er dieſe Schrift in ſo ſchöner Ausſtattung wieder auf den Markt bringt, und wünſchen ihr eine Maſſenverbreitung, wie ſie es verdient.

Mein Sorgenkind. Erzählung für die Jugend von M a r g. L e n k. Erſtes bis zehntes Tauſend. Auf holzfreiem Papier. Zwickau (Sachſen). Verlag von Johannes Herrmann. Geſchenkband. Preis: M. 12.25.

Nicht nur bei zwölf bis ſechzehnjährigen Mädchen, ſondern auch bei vielen Erwachſenen wird das Erſcheinen eines neuen Buches von Marg. Lenk (aus ihrem Nachlaß) hellen Jubel auslöſen.

Altes und Neues.

Inland.

The Graduates from Our Teachers' Seminaries. — Concordia Teachers College at River Forest had 29 graduates, two of whom will take up postgraduate studies. Our seminary at Seward had 11 candidates. 108 calls from various parts of our country were sent to the College of Presidents, which convened in St. Louis. Since they had only 38 candidates at their disposal, 70 calls had to be returned to the respective congregations. Oh, what a crying need for more students! We herewith append the list of candidates, adding also the names of towns, etc., to which they have been called.

River Forest Candidates.

H. E. Beeskow; ———
E. Berning; Paterson, N. J.
F. Cicmanec; Schuyler, Nebr.
L. J. Dierker; Cleveland, O.
H. Finster; Faribault, Minn.
W. G. Gerth; Park Ridge, Ill.
M. Juni; Portage, Wis.
W. J. Kallies; Haughville, Ind.
F. Kellermann; New York, N. Y.
A. Koester; Woodstock, Ill.
J. A. Koss; Farmington, Mo.
G. Mader; Tigerton, Wis.
H. Markworth; Port Huron, Mich.
J. Maschoff; Alpena, Mich.
A. Maurer; Wellston, Mo.
W. Mirow; St. Paul, Ill.
A. Messerschmidt; Sylvan Grove, Kans.
W. A. Nuernberg; Kalispell, Mont.
H. E. Pipkorn; Logansport, Ind.
O. Rausch; Portland, Oreg.
W. Richert; Brownstown, Ind.
H. Schield; Antigo, Wis.
G. J. Schmidt; Sioux Falls, S. Dak.
E. Schroeder; York, Pa.
G. Segelhorst; Detroit, Mich.
A. Stahmer; Troy, Ill.
H. Teske; near Fort Wayne, Ind.
P. W. Wassmann; Clinton, Iowa.
A. G. Zapf; ———

Seward Candidates.

M. J. Bangert; Sheboygan, Wis.
W. T. Boriack; Spring, Tex.
E. C. Brommer; Berkeley, Cal.
L. F. Buethe; Sedalia, Mo.
K. G. Ehlers; Hampton, Nebr.
M. F. Heinemeier; Vernon, Tex.
E. O. Hillmann; near Falls City, Nebr.
W. H. Joseph; Houston, Tex.
H. W. Osiek; Lone Elm, Mo.
L. H. Phillips; Plainview, Minn.
E. W. Rotermund; Lodi, Cal.

W. C. K.

Der Verteilungskommission der Ehrw. Wisconsinsynode lagen in diesem Jahr 32 Berufe für Predigtamtskandidaten und 5 für Lehramtskandidaten vor sowie 7 Gesuche für Lehrerinnen. Da die Oberklasse des Lehrerseminars zu New Ulm, Minn., 5 Lehramtskandidaten und 7 Lehrerinnen zählte, so konnten alle Gesuche für Schulstellen berücksichtigt werden. Hingegen mußten acht Berufe für Pfarrstellen zurückgestellt werden, da nur 24 Predigtamtskandidaten zur Verfügung standen. M. L.

Das Northwestern College zu Watertown, Wis., entließ im Juni die fünfzigste Abiturientenklasse. Von der ersten Klasse leben nur noch zwei, nämlich D. F. Pieper in St. Louis und P. E. Pankow in St. James, Minn., die beide eingeladen waren, der Graduationsfeier beizuwohnen. 473 Schüler sind bisher entlassen worden, und 345 von diesen stehen noch im Pfarr- oder Lehramt. M. L.

Löblicher Eifer für die Gemeindeschule. Folgende kirchliche Nachricht aus dem „Gemeindeblatt" der Wisconsinsynode wird auch unsere Leser erfreuen: „Aus Kenosha, Wis., kommt die erfreuliche Nachricht, daß die Friedensgemeinde daselbst auf Empfehlung ihres Vorstandes kürzlich beschloß, eine weitere Lehrkraft an der Schule anzustellen und einen weiteren Grad,

den zehnten, in der Schule einzurichten. Die Schule wird zurzeit von 302 Schülern besucht. Nicht minder erfreulich klingt die Mitteilung, daß unsere englische Mission daselbst sich als Bethany-Gemeinde organisiert hat und nächsten Herbst auch eine christliche Gemeindeschule eröffnen will. Sollte das die eine oder andere Gemeinde nicht auf den Gedanken bringen, die christliche Erziehung ihrer Kinder anders anzufassen als bisher? Wollte Gott, daß uns endlich die Augen aufgingen!" M. L.

In Chicago fand letzten Monat eine Generalversammlung der Männervereine der Ohiosynode statt. Diese wollen das synodale Millionendollar-Opfer fördern, mehr Leser für die kirchlichen Zeitschriften gewinnen, um Schüler für die theologischen und die Lehrerkurse werben und darauf hinarbeiten, daß Pastoren und Lehrern ein besseres Auskommen ermöglicht werde. Das Opfer war am 14. Mai auf $682,538 gestiegen. (L. Kztg.)

Aus dem Wartburg-Seminar der Jowasynode zu Waverly, Jowa, wird berichtet, daß im vergangenen Jahr die Schülerzahl sich auf 249 belief. Am Schluß des Schuljahres erhielten ihr Diplom: 9 Lehrerinnen (ein Lehrer hatte sein Examen schon im Winter gemacht), 5 Proseminaristen, die nach Dubuque gehen, 10 Abiturienten der Akademie, 21 Abiturienten, die den vollen Geschäftskursus absolviert, und 2 weitere, die nur einzelne Disziplinen dieses Kursus durchgenommen haben — die größte Anzahl, die je auf einer synodalen Anstalt der Jowasynode ein Abgangsexamen gemacht haben.

M. L.

Ausland.

Teachers' Conference in South Australia. — During the convention of the Eastern District of the Ev. Luth. Synod in Australia, April 1—5, the teachers met in conference in the Ni Ni Church. South Australia, with its closed schools, is ever present to the mind on such occasions; these Victorian teachers, six in number (some being absent), represented the nucleus of the teaching force still active in our Synod. This alarmingly small conference provides food for earnest thought to the Church in general, and to teachers in particular. All that God allows to come over His people has a purpose. Have we not, as a church, abundant reason to humble ourselves before God and to confess that in the past we have not sufficiently thanked Him for the boon He gave to us in our schools, to make proper use of which we have so often been unwilling and slow? And have not teachers, likewise, reason to implore the Lord to grant them true perspective as to the aim of their work, earnestness in its performance, love, patience, and endurance to enable them to bear all that their calling at the present time imposes upon them? Doubtless, we have fallen short in the past. Let us then come to God with repentant hearts, so that, in His own time and manner, He may give back to us what we have lost. Worthy of such grace we are not, it is true; but for that very reason our need is the greater. On the other hand, we should be filled with gratitude that not all our schools were lost; that it is still possible in a small portion of our Synod to educate the little ones in a way which makes them realize that among all the knowledge they have to acquire the paramount fact is — Christ, the Savior of sinners. — The conference dealt with numerous matters of general interest to teachers: Questions relating to tact in applying corporal punishment; making the Word of God the foundation for all instruction; the Bible as text-book for the Bible-lessons; whether apparently repentant children should receive

chastisement; how to make congregations realize more fully what their schools really stand for — what difference there is between a Lutheran and a state-school; how teachers should impress upon the children the meaning of the term "world" as applied by Scripture to non-Christians, and so forth. Though the conference was humble as to numbers, the day was well spent and full of blessing to the attending teachers. In connection with the last-mentioned question, it was decided to request a joint conference with the ministers. This request was acceded to, and on the day following the teachers' conference both pastors and teachers of the Eastern District met in conference at the parsonage. President O. Nichterlein mentioned the fact that this was the first conference of its kind held for a number of years. Other speakers stressed the importance of such meetings, and it was resolved to revert to the old practise of meeting at regular periods. The chief topic under discussion was the danger threatening the Church from the "world" — a danger that is being more keenly felt as time advances and becomes more pressing in the degree that natural barriers are broken down and ease of communication increases. Many phases of this important subject were touched upon, but as the time was too brief to do it justice, also, as the warning to be on guard against the seductions of the "world" should be sounded with emphasis to the Church in general, it was decided to entrust Rev. F. H. Schulze, of Ni Ni, with the task of preparing a doctrinal paper on this matter, to be submitted at the next convention.

Australian Lutheran.

From the Statistical Report of the Ev. Luth. Synod in Australia for the year 1920 we quote the following: "475 children attended our church-schools five days, 443 received religious instruction one day a week. The children were instructed by 22 teachers, 9 pastors, and 5 lady teachers, 1,248 children were regular attendants of our Sunday-schools. . . . Our schools in South Australia are still closed, and the *Kirchenbote* could not be published again, but we were able, after a long interval of eight years, to hold a convention of our General Body, and though we are still laboring under difficulties, and are suffering under the injustice of cruel legislation, the Lord has blessed us, and our work has not been in vain. But far more could have been done if every member of our Synod had recognized and done his duty. Some of our congregations are lax, very lax; in many congregations, and whole parishes, there is neither a day-school nor a Sunday-school. What becomes of our children when they do not receive a thorough Christian education?" M. L.

„Von dem größten Kindermord der Menschheit, dem der sogenannten Entente — zu ihr gehört auch das ‚christliche' England —, wird einst die Weltgeschichte erzählen", sagt Luthardts „Kirchenzeitung". „Der Schauplatz des großen Kindermordes ist Deutschland. In Deutschland sterben heute doppelt so viele Kinder als vor sechs Jahren. In Deutschland fehlen heute zwei Drittel der Milch, die vor sechs Jahren für Kinder, Säuglinge und nährende Mütter zur Verfügung stand. Es fehlt der Hälfte aller kleinen Kinder und Schulkinder an der notwendigen Kleidung. Die Hälfte aller kleinen Kinder und Schulkinder ist an den Folgen des Hungers erkrankt oder doch mit allen gefährlichen Merkmalen der Unterernährung behaftet. Auffallende Blutarmut wird bei den Schülern der höheren Schulen bis zu 80, ja 93 Prozent festgestellt. Etwa ein Viertel aller Kinder, sagt der ärztliche Befund, vermag infolge allgemeiner Schwäche und Schwäche der Rücken-

muskulatur die Wirbelsäule nicht mehr aufrecht zu tragen. Ein sterbendes Volk!" (Kirchenbl.)

Thomas C. Hall, ein ehemaliger Professor am Union Theological Seminary in New York, der während des Krieges nach Deutschland übersiedelte, wurde von der theologischen Fakultät der Universität Marburg zum Ehrendoktor ernannt. Er bekleidet jetzt eine Professur an der Universität Göttingen. (Z. u. A.)

Das Studium der deutschen Sprache in Japan. Wie dies Studium in Japan gepflegt wird, ergibt sich aus einem Briefe, den der Tokioer Universitätsprofessor Dr. Dahlmann an die „Kölnische Volkszeitung" richtet. Dr. Dahlmann wurde jüngst als ordentliches Mitglied in das Professorenkollegium der Tokioer Universität aufgenommen. Bei Ausbruch des Krieges war er Lektor der deutschen Sprache. Die Zahl der Deutsch lernenden Studenten wuchs im Kriege von Jahr zu Jahr. Die acht kaiserlichen Obergymnasien, die allein in ihrem Reifezeugnis das Recht zum Eintritt in die Universität geben, hörten nicht auf, die deutsche Sprache zu hegen und zu pflegen. Ja, das Deutsche wurde noch nach dem Zusammenbruch Deutschlands gleichberechtigt dem Englischen zur Seite gestellt. Die medizinische Fakultät zum Beispiel verlangt als Grundlage Kenntnis der deutschen Sprache, ebenso die Rechtsabteilung der juristischen Fakultät. Sie zählt 600 Schüler, während die Abteilung für französisches Recht nur 100 Schüler zählt. Die Zahl der Staatsgymnasien wurde dann von acht auf zwölf vermehrt und demgemäß auch die Zahl der Staatsprofessoren für deutsche Sprache. Im Jahre 1919 lernten hier 2480 Schüler, im Jahre 1920 schon 2710 Schüler Deutsch. Der deutsche Kursus an der staatlichen Handelshochschule in Tokio zählt soviel Deutsch Studierende wie die Sprachkurse der andern fremden Sprachen zusammengenommen. (Sendbote.)

Correspondence.

S. in A., Ill. — In answer to your inquiry whether or not stammering is a physical fault, the statement of Dr. Frederic Martin, Director of Speech, Department of Education in the city of New York, may be of value to you. He has made an investigation and has found that there are 30,000 stammerers in that city, over 8,000 of whom were of school-age. Because of this condition the New York City Board of Education has taken steps to cope with the situation, and has issued an appeal to all teachers for their aid and cooperation in a national movement for better phonation. The *Bulletin* of the Chicago School of Sanitary Instruction says that, according to Dr. Martin, stammering is primarily a mental fault, which results in a physical disability. It is often due to fear, imitation, or improper speech-training, and is really an acquired affliction. He also tells us that the ignorance on this subject is appalling among those who have the care of children, and that because of the scarcity of literature on the subject both teachers and parents have been compelled to depend on misleading advice of friends. Many cities have already adopted a definite program for the pedagogical correction of stammerers. For the benefit of our teachers the SCHOOL JOURNAL is publishing in its present issue certain rules given by Dr. W. Brady, which have to a certain extent been applied here in such cases with good results. W. C. K.